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ON THE INDIAN TRIBES OF THE GREAT DISTRICT OF
LORETO, IN NORTHERN PERU.

BY PROFESSOR ANTONIO RAIMONDY OF LIMA.

TRANSLATED FROM THE SPANISH* BY WM. DOLLAERT, F.A.S.L.,
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THE province of Loreto is as large as all the other departments of Peru together. It is bounded on the north by Ecuador, on the east by Brazil, on the south by the departments of Cuzco, Ayacucho, and Junin, and on the west by the departments of Libertad and Amazonas.

In the south and west the country is broken by mountains. In the north and south it is covered by a luxurious vegetation, and has a wonderful net-work of rivers which run into the mighty Amazon.

The climate is generally hot and humid, but the high temperature is not very inconvenient, in consequence of the air being continually refreshed by frequent rains, and by the evaporation of the water which covers so much of the land.

However, during mid-day time on the wide sandy shores of the Amazon and Ucayali, the sand is too hot to walk upon.

The native inhabitants of Loreto differ entirely from those of the other portions of Peru. During the Incarial times they were unconquered tribes of savages, and even at this day many preserve their independence.

Thus we have in this portion of Peru reclaimed and wild Indians natural to the soil; other Indians who have come into the country from the north and from the east since the Spanish conquest; and others, the result of the mixture of the reclaimed, wild, and intruding tribes.

The wild Indians, or, as they are called by the Spaniards, infidels, belong to many tribes, speaking generally a separate language. The reduced Indians also belong to various tribes, and speak distinct

* This account is from a Memoir presented to the Peruvian Government by Professor Raimondy, entitled *Apuntes sobre la Provincia litoral de Loreto*, and printed in Lima, 1862.

languages; but a great portion of the latter speak Quichua, or the Inca language, and understand Spanish.

The inhabitants of Moyobamba ($5^{\circ} 30' 29''$ S.), are, some whites, and mixed with Indians. Those of Tarapoto are divided into whites and mixed, and Indian; to the latter may be added the Lama tribes; these Indians of Tarapoto hunt with the *cerbatana* (blow-pipe), in which they use the poisoned arrows, anointed with the poison of the Lamas, from whom they procure it.

The Indians inhabiting the banks of the river Huallaga, in the districts of Tingo Maria and Pachiza, belong to two nations reduced in 1676, known under the names of Cholones and Hibitos, having their own languages.

A great portion of these people are only Christians in as far as they have been baptised. They are idle, and pass the greater portion of their time in drunkenness, produced by their *masato* (a liquor made from the yuca). They paint their faces and bodies with the fruit of the huito or jagua (*genipa oblongifolia*), and with the *achote* (*bixa Orellana*), and scarcely cultivate the most necessary plants for their maintenance. They now wear a shirt and short trowsers, of a cotton cloth, dyed blue with a species of wild indigo.

The Indians of the Jévaro country* (partially reduced in 1517,) have their own language; some of them also speak Quichua; they are employed as servants in Moyobamba, and have learnt Spanish. They are robust, docile, and hard-working field hands.

These Jévaros carry loads of a hundredweight with ease over the worst of mountain tracks. They dress with the short cotton shirt and trowsers; the women use a covering for the lower portion of the body called the *pampanilla*, protecting sometimes the upper portion with a mantle, and in which they generally carry their children before them.

The reduced Indians of Yurimaguas belong to various tribes, the principal one being the Cocamillas, who now inhabit the village of Laguna. They are tractable, and clever in river navigation, principally on the Huallaga, which is a very difficult one. They dress in the short shirt and trowsers, and use the blow-pipe when hunting, in which they are most dextrous.

The Indians of Nauta are baptised, and are composed of three distinct nations, namely, Llamcos, Cocamas, and Omaguas, each speaking a different idiom. They are land-carriers and boat-men.

* I have already given an account of the Jévaros of Ecuador in Trans. Ethno. Soc., 1862, in connexion with the "Idol Human Heads" of this nation.—W. B.

Independently of the *cerbetana* they use the *sisga*, or harpoon (?), to take the *pachi* (*Vastres gigas*) and the sea-cow (*Manatus Americanus*).

The inhabitants of Iquitos, Pebas, and Loreto, are a mixture of baptized and wild Indians, belonging to tribes, as the Iquitos, Pebas, Yaguas, Orejones, Ticunas, and Mayorunas. The baptized ones cover the lower portion of the body, but the wild ones go nearly naked. They ornament the face with red and black stripes, and use lances and poisoned arrows.

The Yaguas are not ill-looking, cover the lower part with the bark of the llauchama; their hair is cut short, and at times adorned with feathers; some put feathers on the arms and neck.

The Orejones go naked, wearing the hair long, and have the custom of inserting round pieces of wood in the thick of the ear, the lobe at times reaching to the shoulder; this has given them the name of *Orejones*, or big-eared. Some of them pass a piece of wood through the cartilage of the nose, and paint the face with *achote*. These Indians prepare the poison for the use of many others in this portion of Peru.

The Ticunas go naked, their hair is long at the sides and cut short in front; they wear a collar of the teeth of the jaguar or the monkey. They also prepare poison.

The Mayorunas pass a piece of wood through the lips. Some are pretty docile and industrious, but others, who wander about the forests, are always at war with the wild Indians of the Ucayali. Those tribes which frequent the Ucayali, to salt the fish they catch, do not sleep on the right bank for fear of the Mayorunas.

In that portion of the Marañon between the Pongo de Manseriche* and the mouth of the Pastasa, the wild Jévaros are found, divided into Muratos, Huambisas, Aguarumas, and Antipas; they generally go naked, are of good figure and active, very warlike, and use the lance with dexterity. This portion of the Jévaros are continually at war with each other, but mostly the Aguarumas with the Antipas, who live above the Pongo de Manseriche.

The Aguarumas dwell between the mouth of the Nieva and the Pongo de Manseriche. This tribe was discovered in 1859, by the expedition headed by the Bishop of Chachapoyas. At present they

* This term is given, in Peru, to all straits in a river, formed by high mountains on either side, and when the sides are perpendicular. It comes from *Puncu*, a Quichuan word, meaning door. The Pongo de Manseriche is six miles in length. It only took Condamine fifty-seven minutes to pass through the Pongo; its narrowest part was fifty-eight yards.

are nearly all reduced, and go frequently to the city of Chachapoyas (6° 7' 41" S. 78° 55' W.)

The Jévaros have a language of their own, which is sufficiently expressive, and not disagreeable to the ear. Some of the Jévaros, especially a few of the chiefs of the Aguarumas, understand a little Quichua, by which it would appear that a portion of them had been subjugated by the Incas.

The shores of the Ucayali and its affluents are inhabited by many other wild tribes; some, however, have been reduced and live in the village of Sarayaco.

The principal wild tribes of the Ucayali and its affluents are the Piros, Campas, Amahuacas, Remos, Conibos, Setebos, Sipibos, and Cashibos. All these, excepting the last, who inhabit the river Pachitea, cover themselves with a loose garment called the *cusma*, which is made of cotton cloth, woven by themselves, varying in width and colour according to the tribe.

The Piros are those known in the forests of Cuzco under the names of Chontaquiros and at some points of the Ucayali as Simirinches. Of all the tribes dwelling on the Ucayali the Piros are the most intelligent, brave, and good-looking. They barter wax, collected in their woods, for tools, cotton cloth, fish-hooks, glass beads, &c. Their principal village is called Santa Rosa de los Piros, and situated at the confluence of the Rivers Tambo and Santa Ana or Urubamba.

The name of Chontaquiros given to the Piros of the forests of Cuzco is in consequence of the custom they have of dyeing their teeth with a root, which gives them a black colour,—the *chonta*, black wood, and *quiros*, tooth. The Setebos, Sipibos, and Conibus blacken their teeth with *chonta* also.

The Piros speaks a different language to the other wild tribes of the Ucayali, and they are at once known by their using a blackish *cusma*.

The Campas are known also by the name of Antis; they occupy a large district, that between the river Santa Ana, of the forests of Cuzco, and the river Chanchamayo of the forests of Tarma.

The Campas form a numerous nation, strong, and warlike. They are distinguished from the Piros by having a different language, by not dyeing their teeth black, wearing a larger *cusma*, and of a yellowish colour.

Their language is different from that of the Piros; its abundance of vowels makes it pleasant to the ear. But what is curious is, that although there is scarcely one word which is common to the two lan-

guages, nevertheless they have a similar peculiarity in that the names of all parts of the body begin with the same letter : thus in the language of the Piros the W is used, in that of the Campas the N.

The Campas inhabiting the forests of Chanchamayo are most warlike, and will not enter into friendly relations with the white man. It has to be observed that portions of these tribes, which dwell in the valley of Santa Ana, in the department of Cuzco, where they have been well treated, are reasonable enough. The use of the cannon and musket is not the way to make them friendly.

The wild Amahuacas live on the banks of the affluents of the Ucayali; they are docile and intelligent; in consequence, of not having a warlike disposition, they are invaded by the Piros, Conibos, Setebos, and other nations, who surprise the Amahuacas, generally killing the men, selling the children as slaves, and keeping the women. At the mission of Sarayaco I have seen some young Amahuaca boys, who had learnt in a short time to read and write correctly.

The Amahuacas extend far into the interior from the right bank of the Ucayali, and some of them give us the information of a nation of Negros, with whom they are at peace. It would appear that these are most likely fugitive slaves from Brazil.

The Remos are wild, and inhabit the extensive country to the right of the Ucayali, between the mountains of Canchahuaya and the river Tamaya; the greatest number inhabit the valley of Callaria.

The Remos, as well as the Amahuacas, being rather peaceful, have inroads made upon them by the Conibos, on which account Father Calvo founded about 1859 the village of Callaria, so as to prevent the incursions of the Conibos.

The Remos are distinguished from all the others, instead of painting the face with *achote*, or with *huito*, they tatoo themselves by picking the skin with a spine, and then introducing the smoke from copal resin.

The Setebos, Sipibos, and Conibos are not easily distinguished, because they dress almost alike, and speak the same language, which is the Pana. They wander about the Ucayali, from the river Pachitea to the Marañon. The Campas and some of the Piros perforate the *tabique*, or tip of the nose, suspending from it a small silver plate, which covers a portion of the upper lip.

The Conibos still preserve the custom of flattening the heads of their children between two boards; one is applied in front, the other behind; so that the forehead is made to fall back, and the head is lengthened behind, which looks very much like the crania found in

some of the ancient tombs of Peru. In the mission of Sarayaco I saw a young male child, who had been brought to be baptized, and, independently of flattening the head, so that it should be elongated behind, it had a round knob on the frontal bone. I was informed that the board which had been placed in front had a hole in it, and through this hole the frontal bone of the head had been pressed.

The wild Setebos, Sipibos, and Conibos have, principally in adults, a rough cutis, almost squamose, owing to the constant biting of mosquitos, as well as from a species of itch very general amongst them.

We have said that these wild tribes invade the Remos and Amahuacus, to steal their children and women; the cause is that all the savages of the Ucayali are polygamists, and not having a sufficient number of women of their own nations, steal those of others.

The Caschibos are the most savage of the tribes who dwell on the Ucayali and its affluents. They are to be found mainly on the shores of the rivers Pachitea and Aguaitia, and go naked. They have been considered cannibals; still I have my doubts of this, and if it is true that they eat their old men, this custom is rather connected with a religious superstition than an act of cruelty. It is said that when it is announced to an old man that he is to be a victim, he is filled with joy; for he believes that he will soon join his departed relations. However this custom of eating the old people is common to many other of the wild nations of Peru; for Osculati, the Italian traveller, when among the Mayorunas, in his descent of the Napo to the Amazonas, says, that a Mayoruna, who had been baptized, when at the point of death, was very miserable and unhappy; and on being asked why he was so, replied that he was wretched indeed, because, dying as a Christian, instead of furnishing a meal to his relations, he would be eaten up by worms.

In my opinion the wild Caschibos might be reduced as well as others; and a convincing proof is that Father Calvo, having made several journeys to the river Pachitea, entered into relations with many of them, and has now more than a hundred friendly to his Christian views. If he has been successful, it is that he has not employed the force of arms, but peaceful and humane manners, presenting them with knives, fish-hooks, glass beads, &c.

I believe that all the wild Indians may be reduced. Our object should be to inspire them with confidence, to give them knives and hatchets, and teach them the importance of these instruments in the construction of their arms, canoes, &c., in a word, create

necessities, such as they cannot satisfy of themselves. Such men only know the physical and material which speaks to their eyes most convincingly, — the presents of a fish-hook, a knife, or a hatchet, have more power than the most eloquent discourse. Here is a proof. I saw a Conibo at Sarayaco, who, having received some fish-hooks for having brought his child to be baptized, on the following day brought it a second time, so that he might receive a similar present.

There can be no doubt that the best method to reduce the wild man is to give him fish-hooks, whet-stones, needles, hatchets, and knives; and when he has worn out any of these, and cannot of himself replace, he will come and put himself in relation with the white man; then let there be some good and patient missionaries ready to receive them as friends, who will beg of them to live in villages, and change their wild customs; they will awaken in the red man the love of labour, his intelligence will be exercised, and his ideas will be elevated towards better things.

The infidel Caschibos appear to be related to the Setebos, Sipibos, and Conibos; for they all understand the Pana, and it is probable that what they speak is a dialect of the same language.

The Pana language is the most general on the Ucayali and its affluents, and spoken with but little differences by all the wild Indians, excepting the Piros and the Campas. The Pana is most distinct from the Quichua. Considered relatively, and in regard to the necessities of the Indians who speak it, it is sufficiently rich; but it has many words which can not be translated into another language excepting by making a phrase of it.

The pronunciation is somewhat difficult, because there are many very aspirate and guttural words; also many that, to pronounce them, the tongue has to be applied to the root of the teeth.

The particle *ma* interposed to a verb means that another has to do what is indicated by the verb; for example, the word *pique* means to eat, the word *pimaqui* indicates the making another eat.

All the natives of Loreto have an incomplete system of numeration, and only up to 3, 4, and 5, indicating by the fingers when they exceed 4 or 5, and in expressing by the word *many* when they cannot express by the fingers.

The Jévaros count up to five in their own language; but have completed their numeration by taking the Quichua numbers, which are complete. Thus the Jévaros count up to five in this manner: *alza*, one; *catuta*, two; *kala*, three; *ingatu*, four; *aleytielon*, five; and

then continue with the Quichua up to ten. Above ten, and in which enter their own five, they mix the Jévaro and Quichua numeration.

With regard to the population of the wild Indians, their number has been exaggerated; some have put it down as high as 200,000. My opinion is that they do not amount to more than 30,000 to 40,000. However, I believe that in former times the number was much greater, but diminished by the visitation of various epidemics.

Father Pallarez, in 1854, made a careful visit into all the valley right and left of the Ucayali, from Sarayuco to the river Tambo, taking with him an organ to amuse, which caused them to leave their fastnesses to hear it. He gives the number of Indians at 1830, composed of 709 men, 699 women, and 422 children under fourteen years of age. With that number we may calculate, including those who did not come to him, a total of 2,000 individuals, who inhabit this great extent of country. Adding another 2,000 for the Campas, and the few who live above the river Tambo and below Sarayaco, we shall have a population of 4,000 inhabiting the whole extent of the Ucayali and its affluents.

Giving rather an exaggerated number of inhabitants on the shores of the rivers Tovari, Napo, and Pastasa, and their affluents, and a 1000 to 2000 for each of the other rivers, which run into the Amazons in the Peruvian territory, we do not quite come up to 30,000 or 40,000. Including now the whites and mixed breeds of the districts I have gone over, there may be 45,000. To this number 4000 to 5000 may be added, consisting of a scattered population. Thus we have about 50,000 reduced Indians in the province, and the 30,000 or 40,000 wild ones, will give a population of 80,000 to 90,000 for this very large district of Loreto.

The country of Loreto, independently of its valuable tropical vegetable productions, contains within its mountains much common salt, sulphate of lime, alum, sulphur, iron ore, lignite, and gold; this last is found principally in the river Napo, and in various parts of the Marañon, particularly near the Pongo de Manseriche. The main gold-washings are the Chaupirumi, Pucayaco, San Ignacio, Paragua, Calentura, Achiral, Limon, Nitagua, &c. There are accounts that this precious metal exists in abundance in the mountains of Angaisa, where the waters of the Mayo rise, passing Mayobamba (5° 30' S.), and other rivers that flow into the Marañon.

The plantain is the bread of the inhabitants of this region. From the ripe fruits an alcoholic drink is made; from the green a sort of

paste or mortar is made to stop up interstices in the rude earthen still, from which they distil a spirit from the juice of the sugar-cane. Indeed the plantain affords food to fowls, pigs, and horses.

The Yuca (Manhiot aipi) is the other vegetable most indispensable to the Indians. 1. It forms their bread when roasted in the ashes. 2. From it they prepare their favourite and indispensable drink the *Masato*. To give an idea of the mode of preparing this drink, one must enter the large habitations of the wild inhabitants of the Ucayali, before one of their feasts. On one side are seated many half-naked women around a heap of *Yucas*, peeling them; in another place a woman is employed in putting the cleaned *Yucas* into an earthen vessel, large enough to hold a man. A little water is then introduced; the *Yucas* are covered with leaves, and the whole boiled. After the boiling the Yuca is beaten into a paste, generally in the hollow of a tree, which is their principal article of furniture. The women, and sometimes the men, now sit round the heap of Yuca paste, each taking a mouthful, and masticating it, and then spitting it out on the heap.* This operation is repeated as many times as is necessary to turn the Yuca into *Masato*. The whole is now mixed with the hands, and then it is put into earthen vessels to ferment for from two to four days. This fermented Yuca paste is known under the name of *Masato*, and is taken with them on their journeys to serve as food and drink. When they wish to have a drink they take a handful of *Masato*, rubbing it with their hands into the quantity of water they think necessary. 3. Arrow-root or Chuño is also prepared from this plant, and goes by the Brazilian name of *Farina*. This operation is performed by slicing the Yuca, putting it into a roomy wicker vessel, which can be extended longitudinally, acting as a press. By this operation all the liquid portion is pressed out; the solid portion is removed and toasted in earthen vessels, and is then ready for use and sale.

In many portions of Loreto a crop of Yuca is produced in six months, so that at times they plant it on the shores of the rivers, the moment the waters begin to subside, and reap their crop ere the waters of rain rise again, and this without working the land.

Rice and maize give abundant crops in five months; the sugar-cane in six or seven months; the cocoa yields six crops annually; tobacco grows luxuriantly; cotton (*G. aboreum* and *G. Peruvianum*), grows spontaneously, from which they weave *tucuyo*, cloth for use and sale.

* A similar operation is performed by other Indians in Peru, on the Maize, for making their favourite drink of *Chicha*.

Coffee and cocoa grow luxuriantly and spontaneously; the *bombonaje* (*Carludovica Palmato*), from which the so called Panamá hats are made, is not cultivated, but grows wild. The *Pischuago* (*Guiljelma speciosa*), an elegant palm, yields its fruit for food. The *Aguaje* is another palm (*Mauritia flexuosa*), which yields food; also by incision a liquid flow from which alcohol is made, and it produces a sago. The Tutumo (*Crescentia cujete*), from the shells of the fruit their domestic vessels are made.

This same region produces many other indigenous and foreign fruits, as the orange, lemon, palto (*Persea quatisima*), pacays (*Inga vera*, etc.), lucumos (*L. obovata*), marañon or anarcadium (*A. occidentales*), papaw (*C. papaya*), plums (*Bunchosia*), cherries (*Malpighia selosa*), the bread fruit (*Artocarpus*), etc.

There are cultivated pine-apples (*Bromelia ananas*), weighing eighteen pounds, ajii, (*Capsicum*), kidney beans (*Phaseolus*), and the achote (*Bixia Orellana*), which is used to colour some of the dishes of food; to say nothing of the spontaneous vegetation of *Heliconius*, *Alpinus*, *Marantas*, *Justicius*, *Costus*,—plants that may be reared in European gardens. Of medicinal plants: the Ipecacuana; the Esychotria, affording yellow dyes; the useful Yarina (*Phytelephas macrocarpa*) or vegetable ivory; the barbasco (*Jaquinia armillaris*), the root of this is used for intoxicating the fish in the rivers, and thus taking them with greater facility; simalax of various sorts; the huaco (*Mikania*), used against the bites of serpents: the sanango (*Tabermontana*, *S.*), used in rheumatism, so common in these humid regions; vanilla; cocculus; strychnias (from the last the Ticunas of the Amazons prepare the poison).

The odorous pucheri (*Neitandria P.*), the fruit of which is used in dysentery; the quina-quina, yielding the balsam of Peru; copiba; chinchonas; matico (*Arante elongata*), to cure wounds; the wax palm; mahogany; cedar; balsa wood (*Ochroma piscatoria*), and very many others. The llanchma tree yields a stuff used for bedding; the tacuari gives a thin bark, used in lieu of paper for cigars; the huimba (a *Bombax*); the vitu or Jagua (*Ginipa oblongifolia*); the fruit yields a blue colour, used as a paint, and for protecting their bodies from the mosquitos; the setica (*Cecropia pellata*), in the hollow trunk of which lives a bee that produces wax and honey, the caucho jebe, or India-rubber plant (*Siphonia elastica*), &c., &c.; Then the great family of Palms, and beautiful flowering plants without number.

The *Ticunas* of Loreto are the principal preparers of the “Ticuna

poison," which they extract from *nine* different species of plants (probably of the *Strichnos* family); a bird or animal struck with a poisoned arrow dies in two or three minutes. They likewise "disecan" (stuff) birds and some animals with a "natural" preparation; but this sort of preserving does not last. They make brei, pitch, or tar, hammocks and rope from the Chambira palm, and flour from the Yuca. They use the bow and arrow and blow pipe. They go nearly naked, and are pacific.

A DAY AMONGST THE FANS.

By R. F. BURTON,

VICE-PRESIDENT OF THE ANTHROPOLOGICAL SOCIETY OF LONDON.

H.M. CONSUL AT FERNANDO PO.

"It was my hint to speak: such was my process;
And of the cannibals that each other eat,
The anthropophagi, and men whose heads
Do grow beneath their shoulders."—OTHELLO.

SIR,—I make no apology in forwarding to our young society a few notes touching a people who, during the last two seasons, have excited so much curiosity amongst Anthropologists—the Fans, or so-called *cannibal* tribes of the Gaboon country. After a fruitless search for Mr. Gorilla, I returned to the "Baraka Factory," Mr. Bruce Walker's hospitable house on the Gaboon river. When due preparations had been made, I set out at noon, on the 10th April, 1862, in the *Eliza*, a schooner belonging to the establishment. The navigation of the "water of Mpongwe" or Gaboon river, which forks at the island of Ynenge-Nenge ("isle, island"), was not a treat. The Nkomo, flowing from the N.N.E., and the Mbokwe, or lesser branch—my line of travel—from the N.E., are equally monotonous, muddy, and mangrove-grown, to say nothing of the mosquitos. After passing several Bâkele and Fan villages, whose noisy inmates turned out to cheer and chaff, and after experiencing violent tornados, which this year have been more than usually frequent in the Gaboon